

# A MEDICAL DISSERTATION

Concerning the

EFFECTS of the PASSIONS

ON

## HUMAN BODIES;

First published in Latin, at Leyden, on the  
31st of July, 1727,

For acquiring the Honour and Privilege of  
DOCTOR in PHYSICK, by the Approbation of  
the UNIVERSITY;

And now republished in English, with a PREFACE,  
the Aphorisms of Sanctorius to which it refers, and some  
Notes illustrating the Subject.

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*Gaudeat, an doleat, cupiat, metuatne, quid ad rem,  
Si quidquid vidit, melius, pejuseve, sua spe,  
Defixis oculis, animoque & corpore torpet?* Horat. ad Numic.

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T O T H E  
R E A D E R.

**T**H E principal Motive, subservient to the Intention of my Commencement, when I published the following Thesis at Leyden in the Year 1727, was to serve the Interests of Virtue and Religion, by endeavouring to shew the Connection between the Health of the Body and that of the Mind ; and tho' my short Residence at Leyden was fully imployed in attending the Courses given by Gravesand, Albinus, and Boerhaave, for which I was prepared by many Years close Application to the Study of Physick at London and elsewhere ; and the Choice of my Thesis and its Publication were confined to the same Season,



Season, and thereby precipitated more than the Importance of the Subject deserved ; I am still prompted by the same Motive to make it publick in a Language more generally understood by my Countrymen, with the Addition of some Notes by way of Illustration.

Know thyself; is Advice of no less Importance than Antiquity; and includes a Science, by attending to the Experience of what passes within us, of as much Importance in Morals and Religion, as the Newtonian Philosophy resulting from Experiments in the System of the World.

The Industry of Men, in the last Ages, hath made great Discoveries in all Parts of Philosophy, about which our external Senses are conversant ; more particularly the Knowledge of the Structure and Oeconomy of our Bodies hath been cultivated with great Accuracy, if not to a Degree beyond real Use in Life; and perhaps

haps the Improvements which might have been made, by an equal Application to the Influence of the Passions, the Springs of Action in the Mind, and their Regulation, might have been attended at least with equal Advantages:

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*Man's superior Part  
Uncheck'd may rise, and climb from Art  
to Art;*

*But, when his own great Work is but begun,  
What Reason weaves by Passion is undone.*

POPE.

This short Essay is intended to strengthen the Motives to Virtue and Religion by what is commonly very prevalent, the Weight of Self-Interest, to counter-balance the Motives, on the Side of sensual Pleasures, and thereby promote the Happiness of my Fellow-creatures; which, if it prove successful to any, or excite an abler Pen to the Undertaking, will give me great Satisfaction.

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I shall make no Apology for the seeming Contradiction of the Words, Effects, Power, or Influence of the Passions, and readily allow, they properly assume the Names of Virtues or Vices in the Conduct of Life.

The Effects of the Passions in the sudden Production of Distempers are sufficiently evident, but their gradual Tendency, towards their Production, seems to me best understood by their Effects on insensible Perspiration, observed by Santorius ; whose Aphorisms, such as are referred to, I have therefore subjoined, the Truth of which is the less to be doubted, and is in a Manner established by Authority ; since those Gentlemen, that have made the like statical Experiments in Italy, England, Holland, and Ireland, tho' they differ somewhat in their Observations, with respect to the Proportion of Perspiration, in different Climates, and

Coun,



Countries remote from each other, yet all confirm the same general Doctrine of Sanctorius, relating to a salutary Perspiration, and the Injuries attending an Increase or Decrease of its due Quantity.

We are not absolutely obliged to make these Experiments for ourselves (however useful and entertaining to an ingenious Mind) by nicely weighing our Food, and sensible Evacuations ; for, by the Knowledge and Observation of our own Passions, we may judge of their beneficial or pernicious Effects by the Rules of Sanctorius, which shew, that a right Regulation of these Affections of the Mind is of the greatest Importance to the Health of our Bodies, as well as it is in Reality the Health of the Mind.

This Government of the Mind would highly contribute to the right Relish of the Sweets, or Happiness of this Life ; and were it the Case with such as preside

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in all Assemblies and Communities, it would no less universally promote the Happiness of Mankind ; for, *when the Righteous are in Authority, the People rejoice.*

Thus the Mosaic Policy might obtain, and able Men, fearing God, Men of Truth, hating Covetousness, would govern all Ranks and Degrees of Mankind ; which would almost transform the Enjoyment of this Life to the Happiness of Heaven upon Earth.

A right Regulation of the Passions is of the highest Importance and a most desirable Thing in all such as act in Professions, of which very good Capacities, not to say the Vulgar, without a particular Study and Application, are no Judges ; otherwise they may be liable to Abuses, from the Lawyer and the Physician, not to be prevented by any Laws in being ; and particularly, if such as are conversant



fant in the Practice of Physic act not upon Principles of Honour and Conscience, Principles consistent with true Happiness and the highest Self-Interest; — Unhappy are the Subjects of their Practice, and to the Want of these Principles I impute most of all the Disgraces attending Practice in every Branch of Medicine; and lament with Dr. Garth, That instead of the Improvements which might have been expected, on the noble Foundation of the Ancients and some few Moderns,

*The Healing Art now sick'ning hangs her  
Head,  
And, once a Science, is become a Trade.*

Bradford, the 13th of  
May, 1752.

APHORISMS of SANCTORIUS numbered according to Dr. Lister and Quincy in their 7th Sections, and Gorter de Perspiratione insensibili, Edit. Lugd. Bat. 1736. The under Number belongs to Gorter.

Aphorism  $\frac{1.}{456}$

*ANGER* and *Joy* are Passions, which render our Bodies lighter, *Fear* and *Sorrow* heavier ; other Affections of the Mind operate proportionally as they partake of these.

Aphorism  $\frac{2.}{457}$

By *Sorrow* and *Fear* the lighter perspirable Matter escapes, the heavier is retained ; by *Joy* and *Anger* both perspire.

Apho-

Aphorism  $\frac{3}{458}$

Hence the *Fearful* and *Sorrowful* labour under Obstructions, Induration of the Parts, and *Hypochondriacal Affections*.

Aphorism  $\frac{6}{461}$

Nothing contributes more to Perspiration than *Consolation* of Mind.

Aphorism  $\frac{9}{464}$

If *Grief* remains long, it produces Coldness in the Extremities, for it prevents the Exhalation of the grosser Perspiration.

Aphorism  $\frac{10}{465}$

Hence a Fever, occasioned by long *Sorrow*, produces Cold, and, for the most Part, fatal Sweats.

Apho-



Aphorism       $\frac{13.}{468}$

It is not inconsistent, that the retained perspirable Matter of melancholy Persons is cold, and acrid or hot; such is the Liver of Hydropical People attended with a Fever, viz. cold, with Respect to natural Heat; hot, with Respect to what is adventitious.

Aphorism       $\frac{25.}{480}$

*Moderate Joy* assists the Faculties of Digestion, for Nature, not oppressed with Superfluities, the better performs her due Functions.

Aphorism       $\frac{26.}{481}$

*Sudden Joy* is more injurious than what is expected; for it not only promotes the Excrements of the third Concoction, but  
also

# APHORISMS. 15

also the Exhalation of the vital Spirits;  
*expected Joy* the Excrements only \*.

Aphorism  $\frac{28}{483}$ .

*Joy*, continuing many Days, prevents  
Sleep, and enervates.

Aphorism  $\frac{29}{484}$ .

If any Man perceives himself lighter  
after moderate *Joy*, this proceeds not prin-  
cipally from the Perspiration of the whole  
Body, but from that of the *Heart* and  
*Brain*; where what is evacuated is small  
in Bulk, but great in Efficacy.

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\* The Excrements of the first Concoction are  
by Stool, the second by Urine, and the third by  
insensible Perspiration.

Apho-

# 16 APHORISMS.

Aphorism 35.  
490

The inactive Body, when violently agitated by the *Mind*, perspires more, and becomes lighter, than if the Body moved swiftly, with an *inactive* State of *Mind*.

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A MEDI-



A MEDICAL  
DISSERTATION  
Concerning the  
INFLUENCE of the PASSIONS  
ON THE  
HUMAN BODY.

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SECT. I.

DAILY Observation affords Examples, wherein the Faculties of the Mind are impaired, and entirely suspended by Diseases; and practical Writers abound with Instances of Distempers of every Kind, which have proceeded from the Passions, viz. Fevers,  
C both

both continual and intermittent, from *Sollicitude*, *Anger*, and *Sorrow*; an Inflammation of the Lungs and a Jaundice, from *violent Passions*; an Epilepsy, from a *Fright*, or *sudden Surprise*; a Melancholy, from great Commotions of *Sorrow* or *Joy*; and Hypochondriacal and Hysterical Affections often owe their Original to Things of much less Consequence; especially in Persons endowed with strong and lively Sensations: Nor are the Instances of sudden Death very uncommon, occasioned by the highest Activity of the Passions.

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## S E C T. II.

THESE Things are the more worthy of the Regard of Physicians, because the Knowledge of Distempers, and their Consequences, are often very uncertain, without Light from this Quarter: It is no Wonder, therefore, that Hippocrates, Erasistratus, and Galen acquired

quired great Reputation, by a Regard to  
to the Mind as well as the Body <sup>a</sup>.

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### S E C T. III.

**A**S to the Origin of the Passions,  
whoever takes a close View of his  
own Ideas, whether arising from exter-  
nal or internal Causes, will find, they are  
for the most Part accompanied with cer-  
tain Sensations of Pleasure or Pain; and,  
from the agreeable or the disagreeable Sen-  
sations thence arising, the Ideas of Love,  
and Hatred, spring in the Mind; or  
which, with me, amounts to the same  
Thing, the Will is begotten.

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<sup>a</sup> Le Clerc Hist. de la Med. Edit. Amstelod, p.  
248, 294, 663.



## S E C T. IV.

**I**T must be confessed, there are to be found many Objects of Thought, which have no great Influence on the Will; but, as often as these are complicated with such as have, the same Effects are produced<sup>b</sup>: Moreover, when the Ideas of *Hatred* are of less Moment to determine the Will than those of *Love*, or, on the contrary, the *Ideas* of *Love* are of less Moment than those of *Hatred*, the Result will accordingly depend on the predominant Passion; hence, trahit sua quemque Voluptas, every Man takes his particular Taste of *Pleasure* and *Pain*, according to Temperament, Habit, and Con-

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<sup>b</sup> Thus the Ideas of Poverty or Riches, abstractly considered, may be very indifferent, but if accompanied with a strong Desire of the one, or Abhorrence of the other, all the Means of acquiring the one, or avoiding the other, will necessarily become complicated with our Love, or Aversion.

versation, and a Variety of Passions are produced <sup>a</sup>.

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## S E C T. V.

**I**T will be allowed, that these Affections are highly serviceable, when restrained to those good Purposes for which they are provided; for, without the Desire of what is good and beautiful, what Improvement can be obtained in the most commendable Things? <sup>b</sup> What Sollicitude can there be to avoid every base Thing without the *Hatred* of it? But our Misfortune is, that our *Love* is attached to those Things which are un-

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<sup>a</sup> Love, Hope, and Joy, fair Pleasure's smiling Train,

Hate, Fear, and Grief, the Family of Pain.

These mixt with Art, and to due Bounds confin'd,  
Make and maintain the Ballance of the Mind:

The Lights and Shades, whose well accorded Strife  
Gives all the Strength and Colour of our Life. POPE.

<sup>b</sup> Oderunt peccare Boni Virtutis Amore. HOR.

worthy

worthy of it, or at least in a Proportion beyond their Merit: The same Thing may be asserted of *Hatred*.

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## S E C T. VI.

**B**UT, as infinite Wisdom and Goodness hath appointed Pain to be a faithful Monitor of Health in the Body, he hath provided with no less Circumspection, ut sit mens sana in Corpore sano<sup>c</sup>, that the Mind as well as the Body may

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<sup>c</sup> The Context in the Conclusion of the 10th Satyr of Juvenal deserves Perusal :

Orandum est ut sit Mens sana in Corpore sano ;  
 Fortem posce Animum, & Mortis Terrore carentem ;  
 Qui spatium Vitæ extremum inter Munera ponat  
 Naturæ ; qui ferre queat quoscunque Labores ;  
 Nesciat irasci, cupiat nihil, & potiores  
 Herculis Ærumnas credat, sævosque Labores,  
 Et Venere, & Cœnis, & Plumis Sardanapali.  
 Monstro quod ipse tibi possis dare. Semita certe  
 Tranquillæ per Virtutem patet unica Vitæ.

Nullum



may be healthy, by a Sensation in a great Degree analogous, opposing the Irregularity of the Passions, in common Acceptation, the Reproof of Conscience <sup>d</sup>.

By

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Nullum Numen abest, si sit Prudentia : sed te  
Nos facimus Fortuna Deam, Cœloque locamus.

Thus translated by Dryden, with a small Alteration more consistent with the Original :

—— Be thy Pray'rs confin'd  
To Health of Body, and Content of Mind :  
A Soul that can securely Death defy,  
And count it Nature's Privilege to die,  
Serene and manly, harden'd to sustain  
The Load of Life, and exercis'd in Pain ;  
Guiltless of Hate, and Proof against Desire ;  
That all Things weighs, and nothing can admire :  
That dares prefer the Toils of Hercules  
To Dalliance, Banquets, and ignoble Ease.

The Path to Peace is Virtue, what I show  
Thyself may freely on thyself bestow.  
The Voice of Wisdom with Attention join,  
Each Deity will aid thy good Design.  
Fortune was never worship'd by the Wise,  
But, set aloft by Fools, usurps the Skies.

<sup>d</sup> Dr. Whytt, on vital and other involuntary Motions, has a good Observation, p. 288.

By a close persevering Attention to this, the Will is determined to remove the Cause of Anxiety in the Mind, and, in Proportion as it is governed by the Law of God in the Conscience, instead of the Sorrow succeeding fleeting Pleasures, the Mind acquires lasting Peace and Tranquillity; but if this Method be overlooked or neglected, and the *Reproofs* of Instruction become stronger, 'tis no Wonder if a Foundation be laid for some of the preceding Distempers °.

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“ As the Deity seems to have implanted in our  
 “ Minds a kind of Sense respecting Morals, whence  
 “ we approve of some Actions, and disapprove of  
 “ others, almost instantly, and without any previous  
 “ Reasoning about their Fitness or Unfitness; a Faculty of singular Use, if not absolutely necessary,  
 “ for securing the Interests of Virtue among such  
 “ Creatures as Men !”

° A callous or seared Conscience is the most deplorable Distemper of the Soul, like a Paralytic Disorder of the Nerves, with which any of the Organs of our outward Senses are furnished, that totally or partially destroys their Use.

S E C T.

## S E C T. VII.

**E** VIL derives its Original from the first sensual Affections, but Wisdom and true Goodness from the second Kind, universally the World over; neither confined to any Region, People, or Sect; 'tis Benevolence worthy the Deity, to provide for the Happiness of Mankind universally, by Means equally within the Reach of the Unlearned, as well as the Learned; the Poor, who are daily engaged in procuring a necessary Subsistence, as well as the Rich; whereby every Man may obtain a Guide like *Socrates*, not oppressing the Mind, with a Load of needless Speculations, but relieving the Necessities of each Particular, by an obvious Sensation of Good and Evil <sup>f</sup>.

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S E C T.

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<sup>f</sup> Homer was not insensible of the Voice of God in  
the



## S E C T. VIII.

**B**Y this Means, as far as concerns Mortals, the highly debated Question, concerning Liberty and Necessity, may, perhaps, be better understood, than by the utmost Efforts of Controversy; for by too great an Attention (a Faculty, if any, in our Power) to sensual Pleasures, we become depraved in our *Affections* and *Morals*, though in other Respects, in Proportion to our Capacities and Degrees of Knowledge, our Will may be right, and our Conduct in Life regular.

Besides,

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the Conscience, when, speaking of such as commit Depredations on Mankind, he says,

Καὶ μὲν τοῖς ὀπίθ' κραιτέρων, δέθ' ἐν φρεσὶ πίπτει. Translated thus,

Ev'n these, when of their ill got Spoils possess,  
Find sure Tormenters in the guilty Breast;  
Some Voice of God still whispering from within,  
Wretch, this is Villainy, and this is Sin.

POPE. *Odyss.*

§ I con.

Besides, I am apt to think, the Truth of Revelation <sup>s</sup> is better established by this

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Expe-

<sup>s</sup> I confess I cannot see how we can be the Subjects of Reward and Punishment, without a Capacity of becoming free Agents, by Vertue of the Power the Mind acquires from a close Attention to the Law of God in the Conscience. Thus a reigning Passion is acquired to laudable Pursuits, in Opposition to sensual Pleasures: This may very properly be termed, in Scripture Phrase, *the Grace of God which brings Salvation*, and necessarily implies Faith in this Power producing *Repentance from dead Works*, or the Abhorrence of sensual Pleasures by which we were formerly deluded. Thus it seems free Agency is only to be obtained, like other valuable Possessions, by the utmost Industry; and that, by Regeneration in Scripture, is to be understood a Change of the Objects of our Passions, when evil, rather than of the Passions themselves.

Our Saviour was pleased to teach the Knowledge of himself to John's Disciples, by appealing to the Excellency of his Works, Matth. xi. and did we apply to unprejudiced Experiments, the Foundation of all our Knowledge in Natural Philosophy, we might have Reason to believe this Voice of God, no less than the Mediatorial Power of Salvation; for the  
Effects



Experience, than by Arguments from  
other

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Effects of Faith in it are agreeable to the Nature and Efficacy of the Faith recommended in the Holy Scriptures, which is not to be comprehended in any humanly framed Creeds, but admits of a Growth and Improvement throughout Life, in Proportion to the Talents given : And, indeed, what is more reasonably to be supposed the essential Object of Faith, than that which strikes at all Vice, and having obtained the Ascendency of it, and thus purged the Mind or Understanding from all Prejudices in Morals, prompts it to every Virtue, in Proportion to its Capacity ? Like as, in the Study of Euclid's Elements, the Mind must know a gradual Progression from the first Proposition, in order to understand and be susceptible of farther Degrees of Perfection ; for, *if any Man do his (God's) Will, he shall know of the Doctrine (Christ's) whether it be of God.* St. John vii. 17.

The Author to the Hebrews tells us, *without Faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a Rewarder of those that diligently seek him.* Heb. xi. 6. plainly intimating the Imperfection of human Nature, that will exert no manner of Industry without proposing some real or mistaken valuable End.

That



other Considerations. *David*, walking in  
this

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That Christ was the Food of the Soul through all Ages, even where there could be no formal Faith in his outward Appearance, may be easily apprehended from what is said of the Israelites: *And did all drink of the same spiritual Drink, for they drank of that Rock that followed them, and that Rock was Christ.* 1 Cor. x. 4.

May we not therefore call the ancient practical Philosophers and good Men every-where practical Christians, as experiencing that Redemption conferred on all Mankind, that are willing to embrace it, by Christ ; since even the Name of Christianity is ascribed to a small Part of the World, in Regard to the Whole ? And where Christianity takes Place in Theory, from the greater Light communicated by the Holy Scriptures, may we not ascribe universal Salvation or the Health of the Soul to the same divine Original, with a Prospect and Retrospect through all Ages ?

The famous William Pen had taken great Pains to be acquainted with the Foundation of the Faith essentially necessary and pleasing to God ; and, in the Conclusion of his Advice to his Children, gives a short Description of the Notions, under which many of the Ancients recommended it : “ Pythagoras’s  
“ great

this Path calls upon us to *taste* and *see* that God is good <sup>h</sup>.

Having premised these Things concerning the Sensations of the Mind, it remains that I treat a little of the Functions of the Body.

“ great Light and Salt of Ages ; Socrates’s good Spirit ; Timæus’s unbegotten Principle of Truth ; Zeno’s Maker and Father of all ; and Plotin’s Root of the Soul.

“ A domestic God, or God within, says Hieron. Pythagoras, Epictetus, and Seneca, Genius, Angel, and Guide ; say Socrates and Timæus, the Light and Spirit of God ; says Plato, the divine Principle in Man ; says Plotin, the divine Power, and Reason, the infallible immortal Law in the Minds of Men ; says Philo, and the Law and living Rule of the Mind ; the interior Guide of the Soul ; and everlasting Foundation of Virtue ; says Plutarch”.

<sup>h</sup> Psalms xxxiv. viii.

S E C T. 2



## S E C T. IX.

AS long as the numerous Organs of the Body duly perform their Offices, we enjoy Health; these are preserved equal to their several Functions, by the Circulation of the Fluids, in their proper Vessels, with a suitable Velocity; and by a due Equilibrium between the moving Powers, i. e. the Heart, the Lungs, the Elasticity of the Solids, and the Quantity of circulating Humours; but, because the Blood is thrown into Arteries of a conical Form, by their Elasticity resisting its Projection; endeavouring to contract their Diameters with a Moment equal to that which enlarged them; to which must be added the great Force of muscular Motion, in the Action of the Body; the Solids waste by Attrition, and the Fluids degenerate, or become acrid, by the very Forces sustaining Life; whence proceeds an unavoidable Necessity of discharging the Body  
of



of its noxious Excrements, by their natural Emunctories, and repairing the Waste thus occasioned by Food.

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## S E C T. X.

**T**HAT Part of our Meat and Drink, which is too gross to pass the Lacteals, by the admirable Contrivance in the first Passages, is detached by the common Sink from the Body; another Part being farther perfected in passing through the Lacteals, diluted with the Lymph returning from all Parts of the Body in the Receptacle of the Chyle, and mixed with the Blood; after having undergone the Action of the Heart and Lungs, in its Passage through them; and not yet sufficiently attenuated, nor convertible into the proper Nature of animal Fluids, being incapable of any farther Progress, is expelled by the Kidnies, and Bladder, the Outlet of the second Digestion; the remaining

remaining Part of our Nutriment, having undergone the Action of the Vessels, in its Passage through them, duly supplies all the Secretions, and repairs the Waste of the Body, while the Recrements of the third Concoction exhale by the Sanctorian Pores.

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### S E C T. XI.

**M**OREOVER, in order that all the natural, vital, and animal Actions of the Body may be rightly performed and continued, there is absolutely requisite a free Communication between the Brain, and spinal Marrow, and all the Organs of the Body, by their Instruments, the Nerves, which are subservient to them; for, if the Nerves, with which any Organ or Bowel is furnished, are compressed, tied, or dissected, its Function is intirely destroyed; as is demonstrable from Wounds, Tumors compressing

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the Nerves, and Ligatures of them, in Experiments made upon living Animals <sup>i</sup>.

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## S E C T. XII.

**W**HETHER the Nerves are the most minute Vessels, containing the most subtile Fluid in the Body, by the Influence of which they exert their Effects, cannot with Certainty be determined; with the naked Eye, by anatomical Enquiries; Lewenhoeck hath observed with his Microscopes, that each Globule of Blood consists of six Globules of Serum, and likewise that each Globule of Serum consists of six Globules of the lymphatic Juice; but no body can demonstrate, how far such an Attenuation

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<sup>i</sup> It is likewise known from Experiments on Dogs, and the Sport of Bull-fighting in Spain, that the Wounds of the spinal Marrow in the Neck, immediately proceeding from the Brain, deprive the Heart and Lungs of their Action, and cause instant Death.

may



may obtain in the Fluids; and it scarcely admits a Doubt, but that there are as many Series of Vessels in the System of Solids, as of Globules of different Degrees of Magnitude in the System of Fluids, whence it is probable that the Nerves are the last Series of infinitely small Vessels \*.

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### S E C T. XIII.

**I** AM the more easily induced to believe this Opinion of my worthy Master, the celebrated Boerhaave, because it is best adapted to illustrate the Doctrine of Obstructions and Inflammations; for their

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\* 'Tis very obvious in viewing the Circulation of the Blood, in the Tails of Fishes and Newts, that different Orders of Vessels, and Fluids circulating thro' them, may be seen with the same Apparatus of Inosculation, to prevent the Consequences of Obstructions, as in the larger Vessels, discoverable by Dissection to the naked Eye.

various Situations, as to the Vessels in which they are formed, must produce Effects in no less Variety, and the nearer to the Nerves these Obstructions, and their Consequences, are supposed, 'tis plain they become so much the more dangerous; nor is it easy to explain the Diversity of Tumors, and febrile Eruptions, by any other Method.

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#### S E C T. XIV.

**I**F any one objects, that the Cavity of the Nerves is impossible to be discovered, and therefore ought not to be supposed, let him only attend to the Demonstrations of Malpighi <sup>1</sup>, and Belini <sup>m</sup>, concerning the Hatching of Chickens; and he will be obliged to admit many Things, beyond the Scrutiny of our out-

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<sup>1</sup> De Ovo incubato.

<sup>m</sup> De Motu Cordis.

ward Senses ; <sup>n</sup> besides it is inconceivable from Analogy, how the Nerves from their Original, through all the Degrees of their Growth, throughout Life, unless tubular, should be nourished : it is therefore highly probable, that the last Division of the Arteries, throughout the Body, resemble the Nerves, with this Difference, that God has bestowed peculiar Functions, with regard to Sensation and muscular Motion, on the Nerves proceeding from the Brain, intirely independent on their meer Fabric. Hence it appears, that the Actions of all the Vessels and Viscera are ultimately intended by Nature to be subservient to the Nerves, as Parts in the

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<sup>n</sup> As an Animal cannot be formed by the Addition of Parts, as a Clock or a Watch is made ; but must be intirely organised in its whole Fabric, before the Actions of Life can be exerted : How minute must those Passages be, which admit the Nutriment in the Tread of an Egg, and are as numerous as in a full grown Pullet, in which they are farther unwound and extended?

Animal



Animal Oeconomy of the highest Consequence °.

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## S E C T. XV.

**A**POPLEXIES, from whatever Cause they proceed, compressing the Brain, evidently shew, that every Faculty of the Mind depends on the nervous System, as the proper Organ of the Soul; for in this Distemper, where the Nerves are known to be compressed, all Sensation and voluntary Motion is extinguished, notwithstanding the Motion of the Heart and Lungs continue uninterrupted; and seeing the Objects of our outward Senses by their proper Organs

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° The learned and ingenious Physicians Whytt and Simpson, in their late Pieces, ascribe the Functions, commonly imputed to the Brain and Nerves, to the immediate Agency of the Soul, whose Actions, however, are limited by the Body, as much as formerly by the nervous System.

communicate

communicate some Impressions to the Origin of the Nerves in the Brain, exciting correspondent Sensations in the Mind, the animal Spirits will move differently after; than before the received Impetus; and no Wonder if remote Parts of the nervous System are affected by Consent, as happens in the Disorders of the Head, Stomach, Kidnies, and other Parts of the Body, owing, very probably, to the various Complication of the Nerves distinct in their Original from each other.

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## S E C T. XVI.

**N**OW, because all the Functions of the Body, rightly exerted, depend upon a due Distribution of the nervous Fluid, those Affections of the Mind, which accompany this Condition of the Nerves, will very much contribute to Health; on the contrary, those Affections, or Passions of the Mind, which produce a greater or less Supply of the animal

animal Spirits than requisite, will in Proportion accelerate or retard the Motion of the Blood and Humours, prevent the due Secretions, take away the Equilibrium between the Elasticity of the Solids and Quantity of the Fluids, and more or less disturb the whole animal Oeconomy. Belini observes on this Subject, “ Because  
 “ Sorrow and Fear are attended with Ideas  
 “ of less Moment, by these the Influx of  
 “ the nervous Fluid will be less in Quan-  
 “ tity, more rarely and slowly promoted  
 “ through the Nerves; therefore, by these  
 “ Affections, the Muscles will contract,  
 “ more rarely, slowly, and weakly; the  
 “ Heart will act in like Manner, and the  
 “ Pulse, or Motion of the Blood, will be  
 “ proportional; but, because Anger is a  
 “ Passion of greater Moment, it increases  
 “ the Influxes of the nervous Fluid, in  
 “ Number, Quantity, and Velocity, and  
 “ the Muscles, and, of Consequence, the  
 “ Heart is contracted more frequently,  
 “ with more Velocity and Force, to which  
 “ a strong



“ a strong, quick, and swift Pulse, as well  
 “ as a suitable Alteration in the Motion of  
 “ the Blood corresponds: but, because  
 “ Care is either joined with Sorrow, Fear,  
 “ Anger, or Hope, which may be re-  
 “ duced to Anger or Fear, it will affect  
 “ the Pulse, and Motion of the Blood,  
 “ accordingly in either Case °.”

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## S E C T. XVII.

**T**HE irregular Motion of the Pulse  
 and Blood, in the strongest Passions  
 of the Mind, is evident to our Senses; in  
 those which act more moderately, Reason  
 only tells us, their Effects are proportion-  
 ably the same: Wherefore, in judging  
 of the last, I like better the Method of  
 Sanctorius in his Observations of their  
 Effects on Perspiration.

How much a due Perspiration contri-  
 butes to Health, may be easily appre-  
 hended from the Nature of this Evacua-

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° Oper. Edit. Lugd. Batav. p. 282, 283.

tion; for, since, by this Means, whatsoever is useless and injurious, is separated from the most highly perfected Fluids in the capillary Vessels; while it proceeds regularly, the preceding Digestions are known to have been rightly performed.

Among the Passions, or Affections of the Mind, producing an healthy Perspiration are reckoned moderate Joy and Consolation; the first assists the Faculties of Digestion, and nothing occasions a more free Perspiration than the latter <sup>p</sup>.

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## S E C T. XVIII.

**I**N a diminished Perspiration, the Extremities of the Skin become dry for Want of the fine Vapour fomenting their secretory Ducts; these are evacuated, and, if they long remain in this Condition, their Cavities are lost by the Contact of

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<sup>p</sup> Sanct. Aph. de Pass. ad Edit. Lister. 6. Gort.  
461.

their Sides ; besides, Sanctorius seems to me to have rightly supposed the Perspiration of the Brain and Heart<sup>1</sup> ; for, wherever the Causes of Waste and Repair occur, there perspirable Matter will be produced, or, at least, what as necessarily requires Excretion, tho' we do not perceive, even since the Discovery of the Circulation of the Blood in Human Bodies, which Way the Perspiration of these Viscera passes ; and as it is before demonstrated, that the Passions act immediately upon the Nerves, the Digestions, Secretions, and Excretions, depending on their right Constitution, will be injured by those Affections of the Mind, which obstruct Perspiration, such as Sorrow and Fear, &c. This being the Case, the Heart and Lungs will exert a more languid Action on the Blood and Humours, Crudities will be produced, and the Body emaciated:

<sup>1</sup> Ant. Cit. de Pass. Listeri, 29. Gort. 484.



Hence the abdominal Viscera will be obstructed by a gross Blood, where it suffers the greatest Resistance in its Passage through the Streights of the Vena Portarum; and, because Digestion in the first Passage is injured, the Food will remain longer in them, and, by its natural Propensity, suffer the same Changes, it would have undergone out of the Body, confined in the same Degree of Heat, whence intolerable Cholicks may be easily foreseen; for acrid Particles of indigested Food, stimulating the nervous Coat of the Intestines, will produce Spasms, and shut their Cavities; in the mean Time the Air, occupying their whole Tract, being intercepted by those Spasms, expands itself, violently distends the Intestines, and, unless the Flatus finds a Passage upwards, or downwards, the Torture must of Necessity increase. Perhaps the Sensation of something like a Ball, rising in the Throat of hysterical Women, may proceed from no other Cause than Spasms intercepting the Air; to this may be added, that the

Humours

Humours in chronical Complaints, any where stagnating, become putrid; for, having lost their spherical Figure, the Oils and Salts separating become active; whence proceed Fevers of the worst Kind, Erosions and Irritations of the nervous System<sup>r</sup>.

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### S E C T. XIX.

**D**ISORDERS of no less Consequence proceed from the Passions increasing Perspiration; by this Means the Spirits are prodigiously exhausted, whence the last Degree of Weakness and sudden Death is easily occasioned, as is said to have sometimes happened from extreme Joy: “ If the Body without Ac-  
 “ tion be exercised by the Mind, it per-  
 “ spires more, and becomes of less

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<sup>r</sup> Sanct. de Pass. Lister. Aph. 9, 10, 13. Gort. 463, 464, 465.

“ Weight;

“ Weight, than when swiftly moved, the  
 “ Mind remaining inactive”; but, because  
 the finest Fluids are dissipated, those  
 which remain become grosser, and less  
 adapted for a Change into the Nature of  
 such as are lost; for though the Motion  
 of the Fluids be at first preternaturally ac-  
 celerated, and, by too great an Attrition, a  
 little Fever and Acrimony be produced,  
 yet it will not be long in those Affecti-  
 ons (immoderate Joy, &c.) before the  
 like bad Consequences, as described in the  
 preceding Paragraph, will proceed from  
 a Deficiency of the Animal Spirits: “ Joy  
 “ persisting many Days prevents Sleep,  
 “ and occasions Weakness ”. Whence  
 proceeds an Atrophy on a double Account;  
 while the Waste, occasioned by an increas-  
 ed Circulation, cannot possibly admit of  
 the necessary Recruit distributed in Sleep;

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<sup>s</sup> Aph. List. 35. Gort. 490.

<sup>t</sup> Aph. List. 28. Gort. 483.



from what precedes the Effects of the contrary Passions may be easily apprehended.

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## S E C T. XX.

**A**S to what regards the Cure Sanctorius has observed, that the Passions of the Mind are not to be conquered by Medicines, but by the contrary Passions ; the Cure, therefore, proposed by Medicine, can only be esteemed palliative ; for, unless the original Cause be taken away, we can proceed no farther than the Mitigation of its Effects. What Sanctorius proposes by introducing the contrary Passions, is not always practicable, though some Advantage may be obtained, in the mean Time, by a palliative Cure, which must be directed, by attending to the genuine Nature of the Distemper produced.

## S E C T.

## S E C T. XXI.

**T**HE Cure of a diminished Perspiration from the Passions depends on the Restitution of the Faculties of Digestion impaired, which may principally be attempted, by bitter, saponaceous, and corroborating Medicines, such as Gentian, the lesser Centaury, Roman Wormwood, the outward Peel of Oranges, and Compositions of the same Kind ; the Food ought to be of easy Digestion, assisted by Exercise, Riding, Carriage, Frictions. These Things strengthen the Lungs and Vessels throughout the whole Habit, prepare a laudable Nutriment, by increasing the Action of the Solids on the Fluids, and promoting their free Circulation ; in the mean Time the Spirits may be recruited, and Nervous Disorders appeased, by the Volatile Salts of Amber, Hartshorn, or Spir. Sal. Volatil. prudently tempered with Opiates <sup>u</sup>.

S E C T.

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<sup>u</sup> If the first Passages are foul, gentle Cleansers of them

## S E C T. XXII.

**P**ERSPIRATION, increased by the Agency of the Passions, consumes the finer Fluids faster than they can be repaired, without the Assistance of Art ; therefore, that the Blood, deprived of its thinner Parts, may not contract an inflammatory Disposition, we are to provide by thin Liquids preventing it, repairing by fresh Supplies the Waste of the Humors : To this End conduce Decoctions of the farinaceous Seeds, resisting Putrefaction, with Summer Fruits, and Rhe-

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them ought by no Means to be omitted, such as the Vinum Aloeticum Alkalinum, Tinctura Rhabarbari Vinosa, or, if a Nausea attends a gentle Vomit, with the Ipecacoana in Substance or its Infusion in Wine. To these may be added the Use of Bath Waters or Warm Bathing ; where the Viscera are sound, and the Habit not too corpulent, I have known cold Bathing of excellent Service in the like Cases.

G

nish



nish Wine<sup>w</sup>, a Diet of the same Kind, to which Repose and Sleep will greatly contribute.

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### S E C T. XXIII.

**I**T was observed, that the Action of the Stomach or Digestion, being impaired, produces an Acrimony in the first Passages ; this will be alkaline or acid, according to the Nature of the Diet ; most Vegetables, except the warm and aromatic, contract Acidity : These last, and the Flesh of Animals, degenerate to an Alkali ; to destroy the Acidity thus bred, Crabs Eyes (falsly so called) and Claws, Chalk, Salts of Tartar and Wormwood, Spirits of Urine and Hartshorn, will be sufficient ; and, that the Generation of these Acids may be prevented, the Food

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<sup>w</sup> Good English Cyder may be substituted for Rhenish Wine without Detriment.

ought to consist of Animals and Vegetables spontaneously alkalescent. And here it may be observed, a Diet of this Kind is most suitable for the Nurses of Children in Distempers from Acidities ; for whatever the Nurse takes is soon conveyed to the Breasts, as is evident from the Infant's being purged or intoxicated, when the Nurse has either taken Physic or spirituous Liquors ; if the Nurse cannot submit to this Regimen, let her not give Suck in less than five Hours after taking Food, feeding the Infant in the mean Time with Broth neither too rich nor gross, and her Milk, after repeated Circulations, will acquire an alkalescent Disposition. An alkaline Acrimony ought to be treated in a quite contrary Manner, that is to say, with an acescent Diet and Medicines ; consult the Aphorisms of the famous Boerhaave in the Symptoms and Cure of either Disorder, in his Chapters of Disorders from a spontaneous Acid and Alkali, and

his Materia Medica correspondent with those Chapters.

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## S E C T. XXIV.

**M**ANY highly applaud the Study of the Sciences to prevent Disorders from the Passions, but besides that the Learned are no less liable to suffer by them than others, on the contrary are observed to be more obnoxious to Hypochondriacal Distempers, this Relief can only comport with the Circumstances of People of Leisure, and is by no Means adapted for the greatest Part of Mankind, necessarily employed in procuring for themselves a Subsistence by honest Labour? I deny not but that he will make the greatest Proficiency in any Study, who avoids the Impediments of Luxury and Sloth, and will consequently be less liable to destroy his Health by them; tho' perhaps we ought not to impute the Protraction of the Lives of the ancient Philosophers to this



this Cause alone, but rather to the Ascendency of good *Affections of the Mind*<sup>\*</sup>. I can therefore only esteem that a divine Remedy that immediately regards the Cause of the Distemper, the right Regulation of our Love and Aversion to sensible Objects<sup>†</sup>.

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S E C T. XXV.

**I**T may be easily apprehended, from what has been said in the former Part of this Dissertation, That all Objects, whether pleasant or disagreeable, can only act in Proportion to our Love or Aversion,

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<sup>\*</sup> Et acta ætas honestè & splendiscè tantam affert consolationem, ut eos qui ita vixerint, aut non attingat ægritudo, aut perleviter pungat animi dolor. Ciceron. Tusculan. Lib. 3.

<sup>†</sup> Horace, speaking of the Goods of Fortune in his Epistle to Numicius, has this fundamental Truth :

Nil admirari prope res est una ——

Solaq; quæ possit facere & servare beatum.

in

in exciting Passions of more or less Violence. Let our Esteem therefore of those Objects be rightly regulated, and they will become innocent; we should then preserve a Tranquillity of Mind, and neither be liable to be elevated with the Gusts of *Ambition* in Prosperity, nor dejected with extreme *Anxiety* in Adversity; *Fear* and *Anger* would be restrained within due Bounds, and the most numerous Occasions of Terror intirely eradicated.

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## S E C T. XXVI.

THE Attention of the Mind to the Dictates in every Man's Conscience, as before intimated, directly attains the View proposed; here it will clearly be discovered in what Respects we are deficient, and what Alteration we must experience to obtain Integrity; here we may find sufficient Strength to avoid the *Irregularity* of our *Passions*, and pursue the Things most conducive to Health. It cannot

not be doubted, that all are furnished with Faculties from their various Circumstances, by which they may serve themselves and Mankind ; and I confess my Ignorance what other Way this Science can be attained. St. Paul says, that the Gentiles shew the Law written in their Hearts, who obey it, or do its Works <sup>z</sup>; and we may be confident this is the safest Way for those who seek the Protection of Christianity ; for wherever greater Light hath been communicated, the internal Law will be proportionably enlarged. Thus we may experience the Consolation of Mind springing from a good Conscience, so conducive and necessary to Health ; what is said of expected Joy and Hope, in the Doctrine of Sanctorius <sup>a</sup>, may more justly be understood of the Faith and Hope of a Christian <sup>b</sup>. Lastly, what may  
not

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<sup>z</sup> Rom. ii. 14, 15.

<sup>a</sup> Aph. Lister 26. Gorter 481.

<sup>b</sup> It is easy to observe how the Doctrine of Sanctorius  
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not be expected from the Influence of divine Charity, which supposes such a Regulation of the *Affections* as induces us most highly to value the best Things? I will conclude with Dr. Cheyne on this Subject: “ Amiability, Pulchritude, or  
 “ Beauty, is as much the peculiar and proper Object of this *Affection* of the Mind,  
 “ as Light or a luminous Body is of Vision;  
 “ for Deformity as such cannot be loved,  
 “ and Beauty or Perfection is, in Reality and  
 “ just Philosophy, nothing but Analogy,  
 “ Order, or just Proportion. From hence it  
 “ necessarily follows, that, in the Scale of  
 “ Beings, all Objects ought to be loved in

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rius confirms the practical Truths recorded in the Scriptures of the Old and New Testament; and to range the Passions, in other Words, Graces, Virtues, and Vices practically applied, under Classes, as they contribute to a salutary or detrimental Perspiration; whereby it appears that the most beneficial Affections of the Mind are intirely on the Side of true Religion, and that the highest Self-interest is inseparable from it,

“ Propor-

“ Proportion to their Degree of Beauty,  
 “ Symmetry, or Perfection, and conse-  
 “ quently, the highest Perfection ought  
 “ to be loved with the highest Degree of  
 “ Love, and the several subordinate De-  
 “ grees of Perfection with proportionate  
 “ Degrees of this Affection of the Mind;  
 “ and since a finite, when compared with  
 “ infinite, vanishes quite, or becomes  
 “ Nothing; it follows necessarily (since  
 “ there can be but one Object that is  
 “ infinitely good and perfect, and all  
 “ others are but created and finite Goods;  
 “ that is, in Comparison they are nothing;)   
 “ that, according to the eternal and im-  
 “ mutable Laws of Analogy, the one su-  
 “ preme Good, endued with infinite Per-  
 “ fection, ought to be loved with a Love  
 “ infinitely superior to our *Affections*  
 “ for other Things; or (which is the  
 “ same Thing in other Words) that, in  
 “ Comparison, our Love to the Author  
 “ of our Being ought to be infinite, and  
 “ that to ourselves, and other Objects, as  
 “ being finite Creatures, none at all.”

Texts including Affections of the Mind  
promoting an healthy Perspiration.

Concerning Joy. See Sanctior. Aph.  $\frac{1}{456}, \frac{25}{480}$ ,

$\frac{26}{481}$ .

1. Thou wilt shew me the Path of Life ; in thy  
Presence is Fulness of *Joy* ; at thy right Hand are  
*Pleasures* for evermore. Psalm. xvi. 11.

2. Light is sown for the Righteous, and Gladness  
for the Upright in Heart. Psalm xcvi. 11.

Consolation of Mind, equivalent to Peace.

Aph.  $\frac{6}{461}$ .

1. Great *Peace* have they that *love* thy *Law*, and  
nothing shall offend them. Psalm cxix. 165.

2. Thou wilt keep him in perfect *Peace*, whose  
Mind is staid on thee, because he trusteth in thee.  
Isaiah xxvi. 3.

3. And the Work of Righteousness shall be *Peace*,  
and the Effect of Righteousness shall be *Peace* and  
Assurance for ever. Isaiah xxxii. 17.

4. Therefore, being justified by *Faith*, we have  
*Peace* with God through our Lord Jesus Christ. Rom.

v. 1.

Concerning



## Concerning Love rightly directed.

1. And thou shalt *love* the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Might. Deuteronomy vi. 5.

2. Thou shalt not avenge, nor bear any Grudge against the Children of thy People ; but thou shalt *love* thy Neighbour as thyself. Levitic. xix. 18. These are the two great Commandments on which our Saviour says, hang all the Law and the Prophets. (Matth. xxxii. 40.) and cannot be experienced without a due Regulation of the Passions.

3. For in Jesus Christ neither Circumcision availeth any Thing, nor Uncircumcision, but *Faith* which worketh by *Love*. Gal. v. 6.

4. And (*add*) to Godliness, brotherly Kindness, and to brotherly Kindness, Charity. 2 Pet. i. 7.

## Concerning Mercy or Compassion.

1. He that despiseth his Neighbour sinneth, but he that hath *Mercy* on the Poor, happy is he. Prov. xiv. 21.

2. The merciful Man doth good to his own Soul ; but he that is cruel, troubleth his own Flesh. Prov. xi. 17.

3. He that followeth after Righteousness and *Mercy*, findeth Life, Righteousness, and Honour. Prov. xxi. 21.

Concerning Hope.

1. The *Hope* of the Righteous shall be *Gladness*; but the Expectation of the Wicked shall perish. Prov. x. 28.

2. The Wicked is driven away in his Wickedness; but the Righteous hath *Hope* in his Death. Prov. xiv. 32.

3. And *Hope* maketh not ashamed, because the *Love* of God is shed abroad in our Hearts, by the Holy Ghost which is given us. Rom. v. 5.

4. But let us who are of the Day be sober, putting on the Breast-plate of *Faith* and *Love*, and for a Helmet the *Hope* of Salvation. 1 Thess. v. 8.

Concerning excessive Joy, which exhausts the Spirit by an increased Perspiration. Aph.

$$\frac{26}{481}, \frac{28}{483}, \frac{35}{490}.$$

Even in *Laughter* the Heart is *sorrowful*, and the End of that Mirth is Heaviness. Prov. xiv.

13.

As general Rules have their Exceptions, the Passions, when directed to their proper Objects and duly regulated, though otherwise hurtful, become not only innocent, but advantageous.

By Humility and the *Fear* of the Lord, are Riches, and Honour, and Life. Prov. xxii. 4.

The

The *Fear* of the Lord is Honour, Glory, and *Gladness*, and a Crown of *Rejoicing*; the *Fear* of the Lord maketh a merry Heart, and giveth *Joy* and *Gladness*, and a long Life; the Root of Wisdom is to *fear* the Lord, and the Branches thereof are long Life. Ecclesiasticus i. 11, 12, 20.

For godly *Sorrow* worketh *Repentance*; never to be repented of; but the *Sorrow* of the World worketh Death. 2 Corinth. vii. 10.

It must, however, be allowed that the Consequences of a strong Attachment of the Passions to Evil require such a Discipline of the Mind, as may sometimes be injurious to Health; but then this is only to be considered as the Medicine of the Soul, proper for the Cure of its Diseases: Therefore, whatever Scriptures may occur, prescribing such Passions as tend to deliver us from the Slavery of others, must be considered in no other Light; for Instance, when thou with *Rebukes* dost correct a Man for Iniquity, thou makest his Beauty to consume, as a Moth consumeth a Garment. Psalm xxxix. 11.

*Sorrow* is better than *Laughter*, for by the *Sadness* of the Countenance the Heart is made better. Prov. vii. 3.

Be *afflicted*, and *mourn*, and *weep*; let your *Laughter* be turned to Mourning, and your *Joy* to *Heaviness*.

*Humble*



*Humble* your selves in the Sight of the Lord, and he shall *lift you up*. James iv. 9, 10.

Concerning Fear and Sorrow. Aph.  $\frac{1}{456}$ ,  $\frac{2}{457}$ ,

$\frac{3}{458}$ ,  $\frac{9}{464}$ ,  $\frac{10}{465}$ .

— The Sinners in Zion are afraid ; Fearfulness hath surprized the Hypocrites. Isaiah xxxiii. 14.

For the *Love* of Money is the Root of all Evil, which while some *coveted* after, they have erred from the *Faith*, and have *pierced* themselves through with many *Sorrows*. 1 Tim. vi. 10.

Pride and Envy partake of Love and Fear, occasioning Anxiety of Mind from the unavoidable Disappointments and Chagrin attending them ; and their Effects may be estimated accordingly.

A Man's Pride shall bring him low, but Honour shall uphold the Humble in Spirit. Prov. xxix. 13.

*Proud* and *haughty* Scorners is his Name, who dealeth in proud *Wrath*. Prov. xxi. 24.

For *Wrath* killeth the foolish Man, and *Envy* slayeth the silly one. Job v. 2.

A sound Heart is the *Life* of the Flesh ; but *Envy* the Rottenness of the Bones. Prov. xiv. 30.

Upon the Whole there is the plainest Evidence, that the Almighty hath adapted the very Frame of our Constitutions to be improved by the Practice of

true

true Religion, because it contributes more than all other Things to the Perfection of human Nature ; and, in Fact, *the wayfaring Man, though a Fool, cannot err in this Way*, and those of the greatest Genius or Learning in the Sciences, can never otherwise arrive at an equal Degree of true Merit and Happiness.

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E R R A T A.

- 48- 44, *Line 5, for Passage, read Passages. Page 6*  
*Line 2, for Spirit, read Spirits.*



F I N I S.

